



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>

ANDOVER-HARVARD LIBRARY



AH 5NF4 V

THE

BIBLE STORY

Told for Children;

*FROM THE TIME OF ABRAHAM TO THE TIME
OF CHRIST.*

BY A TEACHER.

EDITED BY E. Y. L.

Harvard Depository
Brittle Book

"What reason ye in your hearts?"

LUKE v. 22.

BOSTON:

WALKER, FULLER, AND COMPANY,

245 WASHINGTON STREET.

1866.

Digitized by Google

824

Bible...

824

Bible
=

Harvard Divinity School



ANDOVER-HARVARD THEOLOGICAL LIBRARY

MDCCCX

CAMBRIDGE, MASSACHUSETTS



Margaret F. Barker

1871

W. D. Curtis
Harriet Curtis

1875

W. D. Curtis

THE
BIBLE STORY

Told for Children;

*FROM THE TIME OF ABRAHAM TO THE TIME
OF CHRIST.*

BY A TEACHER.

EDITED BY E. Y. L.

"What reason ye in your hearts?"

LUKE V. 22.

BOSTON:
WALKER, FULLER, AND COMPANY,

245 WASHINGTON STREET.

1866.



LIBRARY

Estate of
Mrs. Jane M. Brew

TRANSFERRED TO
HARVARD DIVINITY SCHOOL

Entered, according to Act of Congress, in the year 1866, by

WALKER, FULLER, AND COMPANY,

In the Clerk's Office of the District Court of the District of Massachusetts.

ANDOVER-HARVARD
THEOLOGICAL LIBRARY
CAMBRIDGE, MASS.

H 49.637

BOSTON:

STEREOTYPED AND PRINTED BY GEO. C. RAND AND AVERY.

P R E F A C E.

THE object of this sketch of Bible history is to give children some connected ideas of the formation of the Jewish nation, and of its growth up to the time of Christ. It is believed that they will thus be prepared to understand the life, customs, and religion of the people among whom Christ lived and taught, without putting before them too early those portions of the Old Testament which they cannot understand.

Objections may be made on the ground of too great freedom of interpretation; but it is believed that nothing in the teaching of this little book will be found inconsistent with such faith in and reverence for the life and words of Christ, as can, in any way, strengthen or elevate the spirit of our religion.

CONTENTS.

PART I.

	PAGE.
THE PATRIARCHS (period of more than two hundred years)	13
ABRAHAM	13
ISAAC	15
JACOB	21
JOSEPH	26
ISRAELITES IN EGYPT	32
THE BONDAGE (over four hundred years) ,	33

PART II.

THE STORY OF MOSES	35
THE EXODUS (1645 B.C.)	44
LIFE IN THE WILDERNESS (about forty years)	48

PART III.

THE JUDGES	62
JOSHUA, — ENTRANCE INTO CANAAN (1600 B.C.)	62
UNDER THE JUDGES (almost five hundred years)	66

PART IV.

	PAGE.
THE KINGS	71
SAUL . . (1080 B.C.)	71
DAVID . (1040 B.C.)	75
SOLOMON (1001 B.C.)	76

PART V.

SEPARATION OF THE TRIBES (962 B.C.)	79
KINGDOM OF ISRAEL (lasted about two hundred and fifty years)	81
KINGDOM OF JUDAH (lasted nearly four hundred years) .	84

PART VI.

THE CAPTIVITY (about seventy years)	87
REBUILDING OF THE TEMPLE	90

PART VII.

THE RESTORATION (538 B.C.)	92
JUDÆA AS A PROVINCE	92

THE BIBLE STORY.

TOLD FOR CHILDREN.



INTRODUCTION.

MORE than eighteen hundred years ago, Jesus Christ was born in Judæa, a small province in Asia, quite on the other side of the world. There he taught men to know and to love God, and to live according to his will. Christ did not live long on earth; but his words will live forever. They have spread, little by little, from mouth to mouth, from country to country, over all Europe, and at last across the ocean, over the great continent of America. Now the church-spires rise in every village of Christian lands, and our young people know of no other religion.

But how was it before these last eighteen hundred years?—for the world is older than that by many thousands. Long before the birth of Christ, whole nations lived, and passed away, roving, wild and ignorant, over plains and mountains, or building great cities beside the rivers, and teaching their wis-

dom one to another. Yet there was no people so savage or ignorant as to have no religion. They all had many lessons to teach them that there was some Power above them greater than all their kings or chiefs. They saw the clouds and the rain, the lightning, storm, and earthquake,—all things over which they had no power. They saw the sun rise daily in the east, and the night follow with its moon and stars. They found that their crops of grain grew in season, each seed after its kind; and that their flocks increased year by year. So they looked up with wonder and fear and hope to the light and heat and rain which came down from above, making the fruits of the earth grow. They worshipped the sun, the clouds, and the rivers, and prayed, “O thou mighty, thou wonderful sun! give us light, warm us, be gracious to us.” “O great spirit of waters! remember us.” “Receive our sacrifice, O beneficent cloud! and water for us our fields and pastures.”

In this way, they came to believe in a great number of different gods; and, not content with worshipping them as fire, water, and the like, they began to make images of wood, clay, or stone. These were often very hideous, being in the form of some animal, or man with many heads, or of some monster like nothing in the world. In many countries, large temples were built for these idols; and there were priests belonging to them, to offer up sacrifices for the people. The best fruits of the earth, and the

finest among the cattle, and even human beings, were offered up to the gods. They seemed to think that their gods enjoyed or disliked whatever they did themselves. And as many of those early nations were cruel and barbarous, with fierce, wild habits, they made for themselves cruel, barbarous gods, who delighted in every horrible thing, and demanded sacrifices of blood. In some places, hundreds of human beings were burnt or tortured to death. Parents even offered up their children, and gashed or bruised their own bodies, amidst horrible songs or howls of the priests, and cries of the crowd.

Such worship could not make men better or happier. It was well that some of the more civilized nations refused human sacrifices, and made many good laws which forbade men to steal, kill, and do other wrong things. Also there were, even then, here and there, among the wisest and best, some few who believed in one Great Spirit over all, who had created all things.

I.

THE PATRIARCHS.

ABRAHAM.

LONG ago, in the midst of such pagan nations, in the south-west of Asia, there lived a man, wise and good for those times, whose name was Abraham. He thought a great deal about the unseen Being who must have made the world, and of the gods and cruel sacrifices; and the idea came into his head that there might be a better God than those, and a better way of serving him. He had very little hope of making the rest of his people think as he did, even if he dared to say any thing against their idols, which was to them the greatest possible wickedness; but he began to believe, that if he could keep his own family to themselves, and teach them as he wished, they would come to know more about God, and how to please him. Whenever any one earnestly wishes to do right, God *will* surely help and encourage him. And Abraham soon felt that there was, indeed, a great, unseen God, who would help him gather up a people to whom he would show especial favor, and whom he would teach to know his will: so he determined to take his family far

away from the rest of the people, and all their old habits of worshipping idols. This was easy enough ; for Abraham and his family were of a tribe of wandering shepherds, who lived altogether by keeping flocks.

Each master, or head of a family, had a great many cattle and sheep, and moved from place to place whenever his flocks needed fresh grass and water. There was plenty of open pasture-land, free to all : and it was the custom to take possession of a piece of land by digging wells ; for water was very scarce, and is so still, in all that country, where there is a great deal of sandy desert. The heads of the families were called *patriarchs*, and, besides their wives and children, had a great many servants to take care of the flocks ; so that there were often several hundred in one family. The patriarch had control over the whole, and governed them as he liked ; but the servants were much better treated than slaves usually are, and their work was not considered at all degrading : for the sons of the richest men also watched the flocks ; and even the daughters drew water from the wells, and gave them drink.

Houses would not have been convenient for people who moved about as these people did ; and they lived in tents, which could be easily taken down, and put up again. Many tribes of Arabs and Tartars still live in this way, and often make a large village

of tents put up in the form of a circle, with a place left in the middle, where the cattle are driven in at night to keep them from robbers, who carry them off when they can.

Abraham was a rich man, and owned thousands of cattle, and several hundred slaves,—men and women and children. All these he took with him, and, journeying southward, settled in the land of Canaan, just east of the Mediterranean Sea, where, finding good pastures, and plenty of room, he dug wells, and took possession of the country for himself and for the people, which, he believed, was to grow up under the favor of God.

ISAAC.

Here Abraham lived, praying to God, having no idols, and teaching all his household as well as he could, and especially his one little son Isaac, his own belief and hope. Though he and his wife Sarah were quite old, they had but this one child, whom they loved with even more love and care, if possible, than most of us love our children; for, besides that it was a great honor in those times to have sons, and a sort of disgrace to have none, they thought God had given them this one boy in their old age to be the father of his people. Isaac's home was a tent made of coarse cloth, stretched over several high poles stuck in the ground. A curtain hung across, and divided the inside of the tent into two parts.

The smaller room, behind the curtain, belonged to the women ; while the larger part, in front, was parlor and eating-room in one : and, though Abraham was a rich man and great chief, the only furniture was some mats, some cushions, and a few earthen jars and plates. Isaac had no books, nor any of the things boys think they cannot do without in our days, nor any companions of his own age. He passed his time either standing by his father while Abraham sat in his tent teaching him how he might become a good and useful patriarch in his turn, or walking in the pleasant evening over the green pastures, looking at the fat sleek cows and fine fleecy sheep, all waiting for the water the young men and women were drawing in earthen jars from the well. Only occasionally some traveller came by ; and then Abraham never failed to go out from his tent, and, saluting the stranger, invite him pressingly to come in, and rest the night with him. It sometimes happened that the visitor had seen many strange lands and people ; and after having his tired, dusty feet washed, as was always the custom, and eating of the dish of stewed lamb Sarah had prepared, he would most likely sit and talk with Abraham about what he had seen and heard in his travels. We may imagine Isaac snugly coiled like a young Arab in one corner, listening with open eyes and ears ; for this was the only way he learned about what was going on in the world, beyond the plains over which his father's

flocks wandered, — unless, indeed, a caravan should pass by once in a great while, when they bought perhaps some cotton cloth, silk, or other things from merchants who stopped to get a supply of fresh water.

In this way, Isaac grew to be a fine stout lad of twelve or fourteen years old; and such a life had probably made him a quiet, thoughtful boy, — a treasure to his father greater than all his flocks and man-servants and maid-servants, but not greater than the fear of God, and the wish to do his will. Abraham was now growing very old; and about this time he had a dream, in which he thought that God commanded him to slay Isaac, — his one darling child, — and offer him up for a sacrifice. This seems so horrible a thing to us, that we could hardly understand how he could feel so, if we did not remember that it was not strange to Abraham. He had seen many such sacrifices, but had hoped for a time when such things should no longer be. Yet the old reverence for dreams, together with that true love and devotion to God which urged him to make an offering of what was dear to himself, all came upon him so strongly, that he dared not disobey. People sometimes say that they cannot believe this story of any one who really loved God. But although Abraham hated idols, and knew that God was good, he really understood very little of him, except that he must be obeyed. Everybody he had ever seen

in his life considered a dream to be the voice of God ; and, as this seemed a harmless faith, he had no reason to reject it. But we cannot tell what passed in his own mind. We must remember that this story was not written by himself, but by others, long after he was dead, who were far less wise than he. All that we certainly know is, that God loved Abraham, and counted "his faith to him for righteousness." What was this faith ? Was it having such trust in God as to do a wicked deed because he thought God bade him ? or was it such trust as made him say to his friends and neighbors, "I will carry my son to the very altar ; for I am sure that this is some terrible mistake, and that the good God will deliver him even there" ?

We must each think the story out for ourselves ; but, if Abraham was bewildered by his dream for a little while, it was in some such way as this. He reflected that all his plans had prospered. He believed that the one true God had allowed him to gather and establish the beginning, at least, of a great people. Why, then, should not he give back to God the child he had given him ? And Abraham's faith that God was indeed with this people made him sure, that, if he gave up Isaac, another ruler would be provided in his place. So the old man called his son to go with him to the place of sacrifice, as they often did, and laid on his shoulders the wood for the altar-fire. Isaac wondered to see his father sad and silent, and,

when they were nearly there, said softly, "Father, here we are, and here is the wood; but we have neither a lamb nor a bullock for the sacrifice." Then the father caught the boy in his arms, and with cries and sobs, such as do not often come from a man, explained to his son. The terrified Isaac clung to his father, and begged and prayed that he would not be so cruel; but this boy had been used from the time he could speak to obey his father in all things, and to think that there was no escape from God's word. And now, if God himself had commanded, who should dare to refuse? This was the way they felt and believed; for Christ had not yet come to teach how gentle and tender and loving the good God is to all his people, never willingly letting them suffer. So, after a little while, Isaac tried to comfort his father instead of grieving himself, and tied a bandage over his eyes that he might not flinch, and laid himself upon the stones. But at the very last moment it came into Abraham's heart, like a great light, that God could not really intend so horrible a thing; and when he heard a noise near him, and found a ram in the bushes, he took it as a clear sign that God had only wished to try him, and now sent this creature for a sacrifice instead of his only son. No doubt Abraham from that time charged Isaac still more earnestly to worship their God alone, and no idol.

After the death of Abraham, Isaac became the

head of the family, and he lived to be an old man : but the last part of his life was not so happy and peaceful as the early part. His flocks and servants increased so much, that he needed more and more land ; and this brought him nearer to the various tribes around who worshipped idols, and had the cruel, wicked customs which Abraham had set his heart against. Isaac wished sincerely to follow his father's teaching, and never himself went back to idol-worship and wicked ways ; but being a mild, easy sort of man, having a very large family and troublesome neighbors, he found it very hard to keep his children and servants from falling into bad habits again, and forgetting the idea of building up a pure, God-loving people. He had married a beautiful young woman of his mother's kindred, and had two sons. It was a great grief to him when his eldest son Esau, who was of a bold, restless disposition, married a wife from one of the idolatrous nations, and went off to live as he chose ; for Isaac had loved him dearly, and wished him to be patriarch after himself.

Jacob was not bold, restless, and fond of hunting and fighting, as Esau was, but gentle and quiet, liking to stay at home among the tents and flocks. He was his mother's favorite ; and she thought he was much better fitted to keep the tribe together, and to follow out the idea of making a great nation above all others, which had become a strong feeling with them all. Fearing that Isaac would still for-

give Esau in spite of his sins, and appoint him to be patriarch at his death, she made Jacob deceive him, when he became very old and blind, by pretending to be Esau, and putting on his clothes; so that Isaac, placing his hand on Jacob's head, blessed him instead of his eldest son. We should call this very wrong in our times, and not think Isaac's promise binding. It was wrong then. But these people did not know the whole beauty of truth; and this blessing of the son who was to come after was a very solemn thing with those people; and they all believed, that, in spite of the deceit, it was God's will that Jacob should be the head of the family, and that nothing could prevent it. Isaac was very much grieved, and sorry that he had not earlier made both his sons fear and obey him as he had obeyed his father Abraham. Esau was at first very angry with his brother, who feared for a long time that he would kill him; but, as Esau had not really cared so much for the flocks as for his father's blessing, he soon went off with his own family, and became the father of a fierce, wandering tribe.

J A C O B.

Jacob was now at the head of the family, which had already become quite a large tribe. He had married a beautiful young girl, and gathered together a great many cattle and servants of his own

by the time his father died; so that it so happy and seemed prosperous. But he had scarce and servant enough to compensate for the sin of hisre and more he had a hard life and many sufferings. Yet the various as his mother had thought, well fitted to had the people to the worship of their God, and help set his them a peculiar nation.

While Esau was brave, open-hearted, generous and the more lovable of the two, his restless, mild, steady disposition, and his carelessness, prevented him from making a place for himself, and turning to any good account his better qualities; but Jacob, with his great failings of deception, cowardice, and distrust, had yet a steady perseverance, a shrewd thrift and patient industry, and a strong love of tribe and home, which made him succeed even through suffering and difficulty.

Jacob had twelve sons before he became very old. Most of them were stout, hale young men; and, though they had many faults, he was very proud of them; for in those days it was considered a great honor to be the father of many children, especially if they were boys.

But, of all his children, Jacob loved Joseph the best, for two or three reasons: first, because, of the two wives he had, he had loved Joseph's mother the most; and then Joseph was much younger than the others, except the little baby Benjamin. As he grew older, he became a companion for Jacob, and liked

better to stay quietly at home, talking of his grandfather Isaac, and his great-grandfather Abraham, than to go off hunting, or keeping flocks, with his brothers, who had already wives, servants, and flocks of their own. Now, Jacob was getting old; and the young do not often like to stay quietly with old people: so it was natural for him to be very fond of this handsome, bright-faced young lad, who was so much with him every day. And I dare say he spoiled Joseph somewhat, which perhaps made the boy rather disagreeable to others, as spoiled children always are, and especially to his older brothers, who, being so much older than he was, would very likely be impatient of any disrespect from a mere boy. Though Joseph had naturally a kind, generous disposition, he used at that time thoughtlessly to say pert little things that made them dislike him, and feel still more offended that Jacob should love him above the others.

It happened one day that Joseph told a dream he had had the night before, saying it had been shown him, that one day he should be greater than they all, and they, even his father, should bow down to him, and honor him. Jacob reprov'd him, for in those days children were very humble and modest in the presence of their parents; and his brothers were very angry. They went off into the fields, as usual, to take care of their flocks. When they sat down together at noon, they began to talk among

themselves of Joseph and his dream, and disliked him more than ever. "What!" said one, "shall this boy insult us when he chooses?"—"Oh, yes!" said another; "he is the darling: our father cares nothing for us."—"Doubtless," said a third, "he expects to be the head of the family after his father's death; but we will see to that." Thus they talked, becoming more angry and bitter against the youth, until they were almost beside themselves with rage and hatred. At this unfortunate moment, they saw Joseph coming toward them. His father had sent him with some message to his brothers: and now, when they saw him coming, they looked at one another; and one of them, a dark-faced, hard, cruel man, said, "Why do we suffer this young malapert in our way? what prevents our getting rid of him now and here?"—"How?" said some rather timidly, though they all understood very well, and scarcely dared to look each other in the face. "How?" cried the first. "Are we not men? Come, let us kill the fellow, and have done with him." But Reuben, who was a good-hearted man, thought of his father's agony when his beloved child should be lost to him forever; and he persuaded them not to murder the lad with their own hands, but to put him into a deep pit not far off, where he might starve to death. Reuben then left them, really intending to go back in the evening, when they had gone home, and take Joseph safely from the pit.

It happened, however, that, while the others were eating dinner, a number of merchants passed by, with a long row of camels and asses, carrying large packs of costly goods to be sold in a far-off country; for there were no railroads then, and this was the way things were carried from one land to another.

When the brothers saw these merchants coming, one of them advised, that, instead of leaving Joseph in the pit to starve, they should sell him for a slave to these men, who would take him far away, where they would never hear of him more. They were very glad to do this, for their passion had cooled down a little; and they shrank from killing their brother, though they did dislike him. You can well believe that the poor lad begged and cried, and called on his father for help; but there was no help, and they forced him to be quiet, though no doubt trembling, and frightened enough. The brothers sold him without telling who he was; and it seemed nothing strange to those who bought him, for men were often sold in those days; and, after all these years, people have not entirely given up the custom.

After the merchants were gone, these brothers stained Joseph's coat with the blood of a kid, and, hardening their hearts, went home to their father, and, showing him the coat, told him that Joseph had been torn in pieces by wild beasts. In vain the unhappy old man cried aloud, tore his gray hair, and covered his head with ashes, as people used to do

when in great grief. They could not help him then if they wished; for Joseph was already far on the way to Egypt, where the merchants were going.

The Egyptians were a great people, who had many large cities, in a pleasant country to the south-west of Jacob's home, and were governed then by a king, or, as they said, a Pharaoh.

JOSEPH IN EGYPT.

Now, when the merchants, after long and wearisome travelling through the deserts of Arabia, at last reached Egypt, they sold Joseph to one of the great men of the land, one of the king's officers, whose name was Potiphar. He was a kind man, and treated the boy well; and, though Joseph must have been very unhappy for a while at leaving his father and home, he soon began, as any young person would, to be amused with all the strange, new things he saw, so different from what he had been used to before. It must have been almost like a fairy tale for a boy who had lived in tents, taking care of flocks, to find himself in a grand house, with large halls and marble pavements; and all the ways of the people were so different from those of his people, that he had enough to do to look about him and learn. But he was a quick, bright boy; and his father had taught him to speak and behave well. Besides, he was really amiable, notwithstanding some

faults: so he had not much trouble in getting on comfortably, trying to do as he was told, and ready to oblige everybody; and what probably helped him most was the good lesson his misfortunes had taught him. In the long days of travel, with coarse work to do, and no one to care for his tired, aching limbs, he found out that perhaps he was not of quite so much importance in the world as he had felt before: and now, instead of boasting that he was the favored son of a rich man, with thousands of cattle and servants to do his bidding; instead of complaining that he had been delicately brought up, and could not do other people's work, — he had sense enough to serve his master faithfully with proper respect. In time, therefore, he was liked by all in the house; and, as he grew older, Potiphar trusted him with important business, and there was no young man so fortunate and well to do as this Joseph, who had gone there, a few years before, a poor, friendless little serving-lad.

Unfortunately, Potiphar's wife, a silly, unreasonable woman, took a violent dislike to Joseph at this time, because he would not obey her in something he thought wrong. She made her husband believe that he was deceitful and dishonest. Nothing Joseph could say was now listened to, and Potiphar had him put in prison.

Joseph's fate seemed once more dark enough; but he had learned patience and wisdom with years. He thought often of the God of his fathers, who

would surely care for his people; and, when he remembered how he had been permitted to escape one great danger, he hoped he should again be saved. He was kind and civil to his jailers and fellow-prisoners, who all grew fond of him. One of these prisoners was a person of rank, one of the king's officers, who had been slandered, and unjustly confined. After a time, Pharaoh found out the truth, and took him into his palace again with more favor than ever. Then this man remembered Joseph, and told the king much about his truth, good sense, and uncommon wisdom, especially in telling the meaning of dreams; for people thought a great deal of dreams in those times, and believed that some persons, by a gift from God, were able to explain them.

Now, Pharaoh was troubled one night with a wonderful dream, which none of his wise men could explain;* and he sent for Joseph, who explained it by telling the king that there was to be a dreadful famine in all the land, when for a long time no grain could be grown, but that before the famine began there would be more plentiful crops than usual, more grain than they could possibly use. He advised the king to have all that was not needed gathered up, and kept until there should be none in the fields. Pharaoh at once appointed Joseph to attend to the storing of the grain, and declared publicly that he should be next in power to himself, and

* The dream should be read from the Scripture. — ED.

have every thing necessary for accomplishing the work.

Then Joseph had large storehouses built in different places : and all through harvest-time, while farmers gathered their large fine crops, and quantities of grain were sold for little or nothing, this prudent steward of the king went about the country, buying all that was not needed by the people ; so that by and by his granaries were filled with thousands and thousands of bushels, packed safely away. No doubt many persons laughed at Joseph, and called him very foolish to be putting up so much grain to become old and musty. This was what we might expect of the shrewd son of Jacob. But next year came, and the crops all failed. There was no grain harvested in all the country, and people began to say anxiously, "What shall we do for bread?" Then, when men looked gloomy and sad, and women and children were crying for bread, Joseph opened his storehouses, one at a time, and measured out to the people the corn he had laid up. It was very carefully given, according to the wants of each family, and none wasted.

In this way, there was not only enough for the Egyptians themselves, but nations around, who also felt the famine, sent from afar, and paid large prices for the grain Joseph thought he could spare ; so that he soon gained for the king much more money than he had laid out in building the storehouses and buy-

ing the grain. Pharaoh gave him a good share for himself, and he was everywhere praised and honored for his prudence and wisdom. There was no man more wealthy and powerful in all the land. •

Now, the scarcity was very great in Canaan; and, when Jacob heard there was grain in Egypt, he sent his sons to buy some. It was a tiresome journey, and often dangerous; and Jacob feared to let Benjamin go with his brothers. This was his youngest son, who had grown up in these years to be just about such a youth as Joseph was when they sold him; and Jacob loved him with all the love and indulgence he had felt for Joseph, perhaps even more; for he was an older man now, weak with age and care, and the other sons had all got to be stout men, with wives and children of their own, and had little time to be with their father.

Thus it happened that the brothers went to Egypt, little thinking that the great man of whom they were going to buy grain was no other than the young brother they had so cruelly treated years ago. Not even when they came into his presence, and bowed down before him, did they know him; but Joseph knew them, and was delighted to see those of his own household, after being so long among strangers. He forgave them with all his heart, but did not make himself known to them at first: on the contrary, he spoke harshly, pretending he thought they were spies. In vain they told him

they were quiet shepherds, all sons of one old man, whom they had left at home with their youngest brother Benjamin. Joseph pretended not to believe them, and said they must go back and bring the young Benjamin to prove the truth of their story. They could only promise to obey; and he kept one of them with him to make sure of the return of the others.

When the brothers got home, and told what had happened to them, Jacob grieved sorely on account of Benjamin. For a time, he would not consent; but, when at last they could do without bread no longer, he gave them his blessing, charging them to take care of their brother. So they went once more into Egypt, taking Benjamin with them, and plenty of money to buy corn, besides quantities of rich fruits and spices as a present to the great lord. This time, Joseph made himself known; and they were astonished indeed, and miserably sorry and ashamed to think how they had treated him when he was a helpless boy. But Joseph embraced them with tears of joy; and, when they had rested and feasted in his house, he sent them back to persuade his father to come with all his family, and live there with him all his life.

Jacob was not willing to give up the land of his fathers entirely, for he still believed faithfully that God would establish his people there; but the longing to see his long-lost son, and the necessity for

bread, made him consent to go down and stay in Egypt while the famine lasted. When Pharaoh heard that Joseph's kins-people had arrived, he received them kindly, and gave them a part of his country called Goshen, where there were well-watered plains, suitable for raising cattle. There they settled with their cattle and servants, and lived as they had done at home.

Jacob did not live to return to Canaan; but, on his death-bed, he made his sons promise that one day they would all go back to their own land, and divide it among them.

ISRAELITES IN EGYPT.

After the death of Jacob, his people still continued to live in the land of Goshen; and as they were industrious, and lived plainly in their tents, making the most of the rich pasture-lands which Pharaoh had given them, they increased wonderfully in wealth and numbers. There were now a good many hundreds of them; and they were called Israelites, because Jacob often went by the name of Israel. Though they were now living among strangers who worshipped idols, they kept together, and for a time prayed as their fathers had taught them; and, seeing how numerous they had become, they were encouraged to believe that they were indeed to grow into a mighty nation. Meanwhile, as they

were doing so well in Goshen, these sons of Jacob did not care to leave yet, and put off going back to Canaan, until they, too, died, and left it to their children; but their children and grandchildren, with all their servants, cared still less to leave their comfortable homes for a country they had not seen: so the Israelites staid in Egypt, increasing greatly every year.

THE BONDAGE.

At last, a fierce, strong, strange people came in upon the Egyptians, conquered them, drove out their family of kings, and made their own ruler king over Egypt. This new king, who was also called Pharaoh, was not friendly with the Israelites, as the others had been. He knew nothing of Joseph, and did not like to see such a numerous and wealthy tribe so near. He feared they might rise up against him some time, and help the old Egyptians. Therefore he set taskmasters over them, who not only made them pay large taxes every little while, but seized all the men who were strong enough, separated them, and put them to work in different places, building strong walls and other fortifications around the cities. While the Israelites, or Hebrews as those people called them, were employed in this way, their overseers treated them with the greatest severity, so that their spirits might be broken enough to make them sink into willing slaves for-

ever. What grieved the oldest and wisest among them more than hard treatment was that their young men and children, by mingling so much with the Egyptians, would soon learn their habits, and forget the God of their fathers.

It seemed, indeed, as if God was with this people; for the more they were abused, sold as slaves, or put to death, the faster they increased. At last, Pharaoh, fearing they would become too many for him, commanded that, at a certain time, all the male infants should be killed, so that they might not become strong men. It is not possible for you, happy children, in our days to imagine the horror and grief that fell upon those unfortunate people,—mothers shrieking and sobbing as their babes were taken from them, while the fathers were bearing heavy burdens under hard masters.

II.

THE STORY OF MOSES.

THERE was one Hebrew mother at this time who had a dear little baby-boy, — a fine, bright-eyed, laughing little fellow, — that she loved just as any mother we know would love such a child. Fearing every moment that the cruel men would come and kill her darling before her eyes, she made haste, and laid him sleeping in a basket, carefully covered over, and, stealing down to the river, hid the basket among the tall grass and reeds growing along the banks. She then left his sister Miriam, who was quite a large girl, to stand at some distance, and watch what should become of the child. Now, on that very day, the king's daughter went down with her maidens to bathe in the river, and, chancing to see the basket among the bulrushes, sent one of her maids to bring it. They uncovered it gently, and found the most beautiful infant they had ever seen. The princess guessed in a moment that some Hebrew mother had tried to save her child; and she took such a fancy to the little creature smiling in her face, that she carried him home with her, and begged her father to let her keep this one child to bring up as her own son.

Miriam had watched them on the river bank, and, hearing them say the child must have a nurse, ran up, and offered to find a good one. She went quickly home and told her mother, who came and said she would nurse the child. The princess was satisfied, and engaged her to keep the little Moses until he should be large enough to come to her palace, and be taught all that it was thought well for a man of rank to know. Thus Moses was lovingly nursed by his own mother until he came to be a stout boy; and then the princess sent for him, adopted him as her own son, and had the best teachers in the land for him.

The Egyptians were the most learned of the very old nations; and, after this time, the wise, studious men of other countries used to go to them for knowledge. But the whole people were not so learned; only the priests and magicians, or men who studied very deep and wonderful matters, and those persons of rank who could be taught by them. At that early time, they had no books nor paper like ours; so they taught a good deal by word of mouth. What writings they did have were upon rolls of a sort of paper made from the pith of a tall reed called papyrus, which grew on the banks of the River Nile.

Many stories are told by the old writers about the boy Moses, how tall and beautiful and intelligent he was; and that, instead of liking to play as other boys did, he only cared to read and study; so

that he surpassed all his Egyptian companions in learning and wisdom. The king's daughter became as fond and proud of him as if he had really been her son, and made the king show him favor. But even good parents often make mistakes in what they do for their children: and, while the princess thought she was heaping blessings upon Moses, she was really doing what might harm him; for this great favor made him many enemies among the noblemen of the king's court, who did not like seeing a stranger set over them. And it is very possible that Moses, feeling that he had a better education than many about him, and being used to every indulgence, might have been a little spoiled, as Joseph was, and sometimes disagreeably proud, and insolent to other persons.

But all this time he never entirely forgot the strange tales he had heard in his childhood from his own mother about the Hebrew people, their faith and worship, and how the wonderful unseen God would surely make of them a great nation, though they were then only the slaves of the Egyptians. And though, like any other young man, he had enough to take up his attention amidst the splendors and pleasures of the king's palace, those things would sometimes pass through his mind, and make him feel an interest in the Israelites.

One day, when Moses was walking out, he saw an Egyptian strike a Hebrew who was at work, and

kill him. Burning with rage and indignation, Moses sprang forward, and, without thinking what he was doing, ran his sword through the man's body. In a moment, he was sobered, and felt that he had not acted wisely. I fear he was not really sorry, nor felt any horror at having taken the man's life; for even the Israelites had then learned but little of God's loving, merciful will; and, in those days, to kill a person was not considered much of a matter. But Moses was troubled, because his good sense told him that this was a poor way to help his people; since now he might be obliged to flee from the country: for he knew, that if Pharaoh found he had openly taken the part of the Hebrew slaves, or bond-people, he would be jealous and angry enough to have him put to death at once. Still, as Moses thought no one had seen him, he covered the body in the sand, and went quickly away, hoping it would not be known. But the next day, happening to see a Hebrew of the better class cruelly beating his own slave, he reproved him, haughtily perhaps, as a person of high rank often speaks to an inferior. The man scowled at him angrily enough, and muttered insolently, "What! will you kill me as you killed the Egyptian yesterday?" Then Moses knew his offence was discovered, and, without losing a moment, fled as fast as he could; making haste to get beyond the cities and thickly settled part of the country.

He was now in great trouble, and did not know where to find shelter and safety. He dared not go among the people to the south; for he had more than once led Pharaoh's armies against them, and they would scarcely receive him well. Other enemies dwelt on other sides; and it was only after great fatigue and many dangers that he reached the wilderness of Arabia, on the farther shore of the Red Sea. There, as he was wandering one day, he saw some rude shepherds driving away some girls from the troughs where they were trying to water their flocks. Moses hastened to help the girls, and himself drew water for them. When the shepherd girls went home and told their father, he went out to meet Moses, and took him to his house, or rather cave,—for caves were often used instead of tents,—and entertained him as he best could.

By talking together, Moses found out that these people were descended from some of Abraham's family, who had wandered off farther and farther. They still kept the faith of Abraham, and did not worship idols: so Moses had fallen, as it were, among his own people. He remained with the old man some years, and married one of his daughters.

At first, this quiet shepherd's life must have seemed dull and wearisome to an accomplished, well-educated young man, who had always lived in the midst of the luxuries and amusements of the king's court, constantly used to the excitement of

going off at the head of his troops to do battle with Pharaoh's enemies, or to the pleasure of hearing the conversation of wise men who knew all that could be learned in those days. He probably regretted many times the comforts and honors he had left behind in Egypt. But, after all, there was much wickedness in those rich cities; and when Moses had lived a while in the open, healthful country, with the clear blue sky overhead, and the grassy plains spread out before him; the flocks grazing peacefully in their pleasant pastures; his new friends dressing simply and modestly, and with truthful, kindly manners, — then he began to feel as he had never felt before. Every thing reminded him of words he had heard from his mother when he was a child. He had long, quiet hours to think and dream; and all the wisdom and knowledge he had acquired as the king's son helped him now. High, noble thoughts came into his mind. He thought of Abraham his forefather, and of the great things he had hoped for his people, and how the patriarch would sorrow to see his people degraded into the slaves of idolaters. He too, trying to think of the unknown God, could imagine a better, happier religion than cruel sacrificing to idols.

The young man became more and more excited with thinking of these things; for, so surely as we turn our thoughts to God, he will draw them continually higher and nearer to himself: and he said

"The Hebrews are already a people of many hundreds, and God's promise is with them. Why do they not rise up, and leave their oppressors, and return to their own land and their own God? Yes, and they shall! The God of my fathers will be with me. *I will go back, and lead my people out of Egypt, though we fight for every foot of the way; and, though they have so long followed the habits of the Egyptians, they shall leave all the abominations of that land, and once more live free and pure before the Lord, as Abraham and Isaac lived in Canaan.*" Moses often felt all this; yet there were moments when he quite despaired, and it seemed too hard a task for him when he remembered how powerful the king was. However, at last he gained courage enough, and returned quietly to Egypt, much older and wiser than when he left.

He first found his brother Aaron, and, explaining his plans, asked for his aid, which was very necessary to him; for, with all his wisdom and learning, Moses had some little defect of mouth or throat, that made it difficult for him to speak smoothly and distinctly long at a time; and he knew there was much talking to do to persuade the people. Aaron, on the contrary, had a sweet, full voice, and the great power of speaking strong, persuasive words, which is called eloquence.

These two, therefore, secretly gathered the elders and the wisest of the Hebrews together, and con-

sulted what was best to be done. All agreed, that, before using any force, they should beg Pharaoh respectfully to let them return to their own home, though there was little hope he would consent. Sure enough, when several gray-haired old men came before him, and made their request, he flew into a great rage, and swore a dreadful oath that not one of them should leave the land. Moses had expected nothing else; so they were not cast down, but quietly set about gathering up arms and money, and preparing the people, little by little, to force their way out of Egypt.

This was a hard task, and very unpleasant. In all these years, a whole generation of Israelites had grown up, accustomed to live in houses, in gay cities, and to eat and dress differently from their fathers; and the idea of going far off into an open country, to live in tents, and tend cattle, and especially to live soberly and moderately, seemed to them more disagreeable than slavery. Besides, they had great fear of Pharaoh and his soldiers; and it was natural they should not be particularly fond of Moses, who had been brought up among the Egyptians, and considered one of them, — who had been favored and indulged, while all his own people were ill treated. Many would say among themselves, “Who knows that this man is not deceiving us? Is he not at heart an Egyptian? And see, has he not already made the king’s hand more heavy upon us

by displeasing him?" Still, whenever they could get a few to listen, Aaron spoke to them, in his pleasant voice, of the glory promised to them and their children if they would follow the teaching of their fathers; and gradually more and more were persuaded, and came over to their side.

Meanwhile, a great plague fell upon all the land of Egypt; and Pharaoh, fearing that the God of the Hebrews was really punishing him, sent for Moses, and entreated him to pray that the plague might be removed, and he would let them go. Then Moses and the elders prayed day and night, and shortly the plague ceased; but, when Pharaoh was reminded of his promise, he declared they should not go, and ordered them angrily to get to work. Then the people murmured more than ever, saying Moses had made a laughing-stock of them, and increased their hardships.

After this there came another plague, and another, and another,—swarms of insects; locusts, eating up every green thing, and causing famine in the land. Great companies of these locusts still lay waste those lands. They go in immense numbers, and are so thick, that the sun cannot shine through them; and the sound of their wings is terrible. Nothing stops them: they pass over walls, and enter the doors and windows of houses. When they have eaten every thing, they fly until they reach the sea, where, coming down, as on land, they

are drowned. Quantities are often washed back on shore, and their dead bodies cause pestilence. These locusts are five or six inches long, and their heads somewhat like the head of a horse, with very sharp teeth. Sometimes these plagues were much worse than at others, and the people used to believe they were a punishment to them. So, when the locusts came upon them so heavily at that time, the Egyptians were in despair, and insisted that Pharaoh should let the Israelites go; for, at every new misfortune, the king had sent for, Moses to pray for him, promising to grant his wishes, but always refusing when the danger was over.

THE EXODUS, OR GOING-OUT, FROM EGYPT.

At last, Moses, seeing that Pharaoh would never let them go quietly, appointed a night, and sent messengers secretly to all his people, that they might be ready to start at a certain hour, and charging each one to put a mark on his door. Suddenly, in the middle of that night, a great cry of grief and terror arose from all the homes of the Egyptians; for in every house the first-born child lay dead. The Israelites believed that God had sent a destroying angel to the Egyptians; and ever afterwards they celebrated this time of the year with a great festival called the Passover, because, in that night of the great affliction of the Egyptians, the doors of their

people, which were marked, were all *passed over*. Many persons think that Moses sent a party of his armed men to do this that his people might escape in the great confusion, and justified himself by thinking of the Hebrew babies Pharaoh had once killed.

Moses lost not a moment, lest the king should stop him. He also feared that the people might begin in anger and revenge to fight with the Egyptians; so he made all haste to get them away. They crowded together in the darkness of night, and fled as fast as they could,—men, children, and women with infants in their arms,—each family taking what food and cattle they could with them, besides ornaments of gold and silver, and such things as they could carry easily; many of them plundering from the Egyptians* who fell in their way as they hurried along.

Moses had little doubt but Pharaoh would soon follow them with his armies; and, even if he could have hoped to outmarch them with his crowd of weak women and little children, he knew that he

* Let the children be made to understand that the natural instincts of the wronged Hebrew mothers, employed as servants, were the "armed men of Moses," who may have destroyed the first-born; and that there is no positive evidence that Moses ordered the plundering of the Egyptians, only that in time that wrongdoing came to be defended by such a tradition. The word "Paschal," which was transferred from the Passover to the Easter festival, literally meant "passing over," and is supposed to refer to the passage of the Red Sea, rather than to the mysterious salvation of the first-born of Israel. — ED.

could not take his people by the usual way, through the isthmus to Canaan; for all that part of the country was filled with Pharaoh's friends. The only thing he could do was to cross the Red Sea as far north as he dared, where the sea became narrow, and journey up on the other side through the deserts of Arabia. So they made all the haste they could, which was not much; and, by the time they reached the shores of the sea, there came the Egyptians after them,—horsemen, chariots, and foot-soldiers, thousands of them,—with Pharaoh at their head, urging them on to take the hated slaves who had mocked at and got the better of him.

Then arose great cries and murmurs through all the camp of Israelites. The men looked at one another in sullen despair; women clasped their little ones in their arms; and the children shrieked with terror. And they all cried out against Moses, saying, "Why has he brought us out here to be drowned in the sea, or slaughtered by the Egyptians? Better a thousand times have staid as we were: at least our lives were safe. And who was he, to meddle with them? Very likely he led us this snare on purpose to destroy us."

Many such things they said, as ignorant people will do when they are tired and frightened; but Moses, who was neither ignorant nor frightened, knew what he was about, and made use of his knowledge and observation. He had learned long

before, that, at certain seasons, there was a strong wind and high tide in this part of the sea, when the water ebbed away—especially where there were sand-bars—for a few hours, and then rolled back again, fuller and deeper than ever, just as waters often do in other places.

Now, as the time for the waters to sink drew near, Moses caused the lighted torches to be brought from the front to the rear. These torches were usually made of rags tied to the end of a long pole, and soaked in naphtha, which is very like our petroleum, and burns with a bright light, and a thick, heavy smoke. Being easily seen from a distance, they were carried in those times before an army, as they are even now at the head of great caravans crossing the desert, to serve as a signal to those behind for halting and moving. They had been to the Israelites as a pillar of fire by night, and a pillar of cloud by day;* but now the smoke, rising from behind, hid them for the time from the Egyptians who were following.

Then, quickly and silently, Moses led them through the bed of the waters; and when the Egyptians

* Let the children understand, that, while this modern and ancient custom explains the Scripture, there was really no untruth in saying, or folly in believing, that God was in the fire and in the cloud. Through his inspiration to Moses, and his promise to Abraham, he was in truth their leader. The human heart has made many covenants with him.—ED.

reached the seashore, where they were sure of finding the Israelites, behold, they were safe on the other side! Mad with rage and disappointment, Pharaoh cried out for all his men to follow, and dashed into the sea. But, alas for the Egyptians! the hour for the low tide was passed, and the waters came rushing back with a mighty power; and there, in the midst of the sea, with no time to go on, no time to turn back, — there the great rolling, foaming waves swallowed up the king and all his strong men. Down, down they sank, — stifling, struggling, drowning men, horses, chariots, — all of the mighty host, lost forever in the still more mighty flood! And the Israelites, safe on the other shore, prayed aloud, and sang praises to God, even their own God, “the God of Abraham and Isaac and Jacob;” and Miriam, the beautiful sister of Moses, stood upon the sand, with the Hebrew women around her, and sang a beautiful hymn of thanksgiving.

LIFE IN THE WILDERNESS.

But the promised land, Canaan, the dear home, was not yet gained. Many a weary mile lay between, and many a sore trouble for Moses. Truly they had escaped from the Egyptians; but there they were, hundreds and thousands, not only of strong, stout men, but delicate women, young girls, and little, helpless children, all out in the wilderness.

Though some, who had continued to keep flocks in Goshen, were used to the plain frugal life of their fathers, most of them had been accustomed to the houses and comforts of Egypt, and had always had enough to eat and drink, while they had become broken in spirit and courage by abuse and hard work; so they were not fit to travel long miles on foot, through a wild, strange country, where they had many hardships to suffer. Moses still dared not take them too near the isthmus, and was obliged to go a more roundabout way through the deserts. Presently a great misfortune overtook them, — one that is often felt by travellers in that country to this day, — the want of water. Much of that land consists of sandy plains; and though in those times there were often groves of trees, and larger pastures of fresh grass for cattle than at present, there were few streams of water; only here and there a well that had been dug by some wandering tribe. Thus it soon came to pass that the Israelites were in great distress for water; and, in their suffering, they began, as usual, to blame Moses. Even when they found a small spring, it was bitter and saltish, as is often the case in that sandy country near the sea. But Moses, who had before lived in that desert region east of the Red Sea, did what Arabs still do, — he looked carefully about for a certain kind of shrub which grows there, and, taking some of the bark, threw it into the water, which

soon lost much of its bitterness; so that they could use it very well. Moses then gathered the people about him, and told them that they might be sure God would not desert them in any difficulty, if they would only trust in him. The people, having satisfied their thirst, were very willing to agree with him, especially as most of them, knowing nothing of this bark which could sweeten water, believed that God had actually caused it to change; while we understand that it was just as much the power of God, and more according to his ways, to let Moses be saved, and educated in all the knowledge of those days, that he might be a fit leader for his people, and know how to provide for all their wants.

For this time, therefore, they were content, and journeyed slowly on; but by and by the provisions they had brought were exhausted, and they could see nothing to eat. Then again the complaints broke out, "Why did we come here to starve? Would it not have been easier to die under the hand of the Egyptians at once than slowly to die of hunger?" And again Moses promised the complaining people that God would provide meat for them; and sure enough, towards evening, there came a great flock of quails (birds somewhat like partridges), flying from beyond the Red Sea. Exhausted with their long flight, they could not go very fast; so that the people caught plenty of them easily. Thus once more God forgave their murmurs, and satisfied

their wants; and once more they were in good spirits, and willing to follow Moses. Yet it was not long before they were declaring they could not live on meat alone, and crying out impatiently for bread; and still again Moses made use of his knowledge, and showed them where and how to gather a white substance called manna, which answered quite well for bread. This manna is the sweetish juice or gum of a kind of tree still growing in that land. It drops to the ground, and forms a frothy crust, like dew, during the night, which melts, and is no longer eatable when the sun shines upon it.

In this way the Israelites journeyed slowly onward, sometimes submitting to Moses, sometimes impatiently quarrelling, until they came near the mountain of Sinai. This was a wild, desolate place in the little peninsula which runs down into the north end of the Red Sea. Here they encamped in a bare plain, partly shut in by rocks and rugged hills. Moses, calling the people together, talked to them earnestly about their hopes, and plans for the future. He told them once more of their forefather Abraham, of the good and holy life he led in the land which he left to them in God's name forever, and how faithfully he believed in a better, greater God than the idols of other nations. Moses promised now to lead them on to take this land from the idolaters who had settled there, and built cities, while their own nation had been in Egypt; and told

them they might live there evermore happy and free, a peculiar people, governed only by the great, unknown God who had already done so much for them.

Moses then went up the mountain; and there, alone in the great solitude, he prayed to God with all his strength of heart and soul to show him his will. And it was as if a voice from heaven spoke to him, and showed him such laws as were good for the people. He then came down to the camp, and, giving the people in charge to his brother Aaron for a time, he took with him Joshua, a man whom he greatly trusted, and returned to the solemn quiet of the mountain, that he might, with the help of God's spirit, arrange laws, and write them out for his people.

Aaron was left as ruler; but he was hardly firm enough to govern such a multitude; and, when Moses had been gone a number of days, the ignorant, discontented portion of the people began to grow fretful and impatient, saying, "What are we staying here for? Moses must be dead, or else he has left us. What are we to do here in the desert? Where is the God he promised us? we do not see him! Come, let us make for ourselves a god such as we had in Egypt: he will lead us out of this; 'he will establish us!'" Aaron talked to them, and told them how horrible a thing it would be to go back to the worship of idols, after God had done so much

for them; and that Moses would soon return with all his power. But it was of no use: the crowd clamored more and more for a god whom they could see with their eyes, and keep among them; and while the elders and better part of the Israelites withdrew, mournful and ashamed, into their tents, this crazy, foolish crowd brought heaps of ear-rings, bracelets, and other ornaments of the women, and made a golden calf, just such an image as the Egyptians worshipped.* Then, with mad, furious passions, they danced round the idol, shouting and singing with all their might.

Just at this time, Moses and Joshua came down from the mountain. They heard the noise from afar, and could not think what was the matter. Joshua, who was a brave general, used to fighting, was sure they were having a battle; but when they came near, and saw how it was, you may be sure Moses felt sad indeed. Full of noble thoughts and great hopes for his people, — the people whom he had saved from worse than death, and for whom he had suffered so much, — he was now, after all, to find them fallen back into the old sins; giving up the great life that was before them for the low, base idolatry of their hard masters, just as he was hoping to lead them victorious into the land of their

* This is now denied by scholars; but, if not such as the Egyptians worshipped, it was such as they had seen worshipped by Semitic races, either before or during the exodus. — ED.

fathers. It was more than he could bear; and, dashing down the stones on which he had written the laws, he broke them in pieces, and, covering his face with his hands, wept like a child. Joshua, the man of war, burst out indignantly, "Only let me get at the rascals with my tried fellows, and I'll teach them better than to run after a golden calf!" Moses himself was too strong and too patient to be long cast down. Appearing suddenly in the camp, he was joined gladly by the elders and well-disposed people; and those who had been trained soldiers under Joshua also gathered at his call. Then Moses spoke aloud to the crowd, commanding them to return to their senses, and leave off such abominable customs as would surely bring God's punishment upon them. Many, frightened before him, made haste to fall on their knees, and beg pardon. As for the bold, bad ones, who still held out, stubborn in their wickedness, Joshua and his men fell upon them and killed them, lest they should lead away all the rest; and burned their idol. This, perhaps, seems cruel to us, even for such bad men: but those times were very different from ours, and Moses was alone in the wilderness with his people, surrounded by enemies; and he knew that he could only save them by making them obey him.

When all was quiet again, Moses returned upon Mount Sinai, and wrote out the laws, which he brought back, as before, on table of stone. It was

the custom in those times, when any writing was to be kept a great while, to cut it into stone with a sharp-pointed iron. Sometimes smooth tablets were prepared of wood instead of stone. Moses now thought the people would not be so likely to think of their old idols if they had some altar or sacred place where they could offer up their sacrifices, and come together for public worship: so he told the people to bring offerings of gold, linen, fine cloth, precious woods, and such things, that they might build a holy tabernacle. They were well pleased at this; for not many of them could understand the unseen God whom Moses wished them to worship, and were eager for something to hold sacred that they could see with their eyes. They were therefore willing enough to give of their treasures; and brought so much, that Moses had to refuse any more. All the most skilful workmen, who had learned in Egypt the arts of building, carving, moulding, and inlaying, were employed to make this tabernacle. First there was an enclosure, twice as long one way as the other, called the court of the tabernacle. On each of the long sides were twenty pillars, and on each of the other two sides ten pillars, all made of costly wood, with bases of brass. Curtains of linen were hung from rods of silver, and reached from one column to another. The entrance was closed by a sort of tapestry, adorned with figures in blue, scarlet, and purple. In this court was

the altar, on which the sacrifices were laid. The walls of the tabernacle were built of boards of the costly wood, overlaid with plates of gold. The tabernacle itself was divided into two parts by a curtain, or veil, which hung between pillars overlaid with gold. In the first, or outer room, was an altar inlaid with gold, on which incense, or fragrant gum, was burnt. There was also a great golden candlestick, with numerous branches and lamps at the ends, which were kept constantly trimmed and burning by the priests. In the inner apartment of the tabernacle was placed an ark, or box, in which the stone tables of the laws were to be kept. It was made of fine wood, entirely covered with pure gold; and at each end was a cherub, or angel, with wings spread out over the ark. The whole tabernacle was protected by four coverings: the inner of fine linen embroidered with blue, purple, and scarlet; the next of goat's-hair cloth; the third of ram's skin, dyed red; and the fourth of blue skins. This tabernacle was given in charge to Aaron, who was high priest. It was looked upon by the people as the most dear and sacred of their possessions, and was carried ever after carefully and solemnly before them whenever they moved.

By and by, they came near Canaan: but here Moses had another still greater disappointment; for they found the land full of fierce tribes of idolaters, who had settled there, and built strong cities:

The Israelites, whose spirit had been broken by the slavery in Egypt, were afraid, and insisted that they could not take the land. In vain Moses persuaded, and Joshua called upon them to be brave, and follow him. They murmured all the more, saying it was of no use for them to be killed like so many sheep. They would not go, and even insisted upon going back to Egypt. This, of course, Moses had no idea of doing; and he did not yet give up all hope of carrying out his plans, but made up his mind to allow them for some years to lead a free shepherd's life, until the weaker of them had died, and the children grown into bold, hardy men who would fear nothing.

So he led them back into the wilderness, where they pitched their tents, pastured their flocks wherever they could find grass and water, and began to live as their forefathers had done.

Though this delay was doubtless very grievous to Moses, it was, in the end, for the best. The people he led were hard to manage, — a crowd of men, women, and children, who had been taken suddenly from a settled way of life, where, serving under taskmasters, they were told daily what to do. They had been so long scattered, that most of them had forgotten the strong tribe-feeling of the Israelites, who once lived together in Goshen, and had fallen in with the ways of the Egyptians, sacrificing at their altars, and knowing only their gods. It is also

probable that some of the old Egyptians, who hated the new kings and conquerors, had escaped with the Israelites. If all this restless, unsettled people could have gone at once among the tribes in Canaan, Moses could never have established them as one nation. They would have scattered according to their different fancies, and been lost among the people around them. Now, alone in the wilderness for many years, the young children forgetting Egypt, and looking up to Moses and to the God he taught them to worship, there was time to make them think and hope and live alike, and so to prepare them to become a nation.

Moses separated them into twelve tribes, according as they were descendants of Jacob's twelve sons. Each tribe was to govern itself in all small matters, but still be subject to the laws of Moses. He also numbered the fighting men, according to age and tribe, as was customary in Egypt, where, once every year, all varieties of peoples, conditions, and tribes, came up before their king to be numbered ; and he made companies of hundreds and of thousands, each with a captain or leader. Finding that he alone could not attend to all the quarrels, troubles, or other affairs, of so many people, he chose from each tribe the wisest men, called elders, to help him govern, so as to save his own time and strength for important matters. These elders gathered in council, in cases of difficulty ; and this was the beginning of the Sanhedrim of the Jews.

He appointed various sacrifices of animals, burnt-offerings, sin-offerings, and others, for different occasions, so that the people might come often together, and keep the laws in mind, and that they might have their own ceremonies of worship, instead of turning to idols. The family of Levi was chosen to take care of the tabernacle; and there could be no lawful priests except these: so that, long afterwards, Levites and priests were understood to be the same. Besides the great law, or the ten commandments, written upon the tables of stone, Moses gave them many rules for living, such as were good for their health, strength, and good order. He was careful constantly to remind them that it was God's will he should give them these laws, and that he would punish them if they disobeyed. The people did not think it strange that God should speak to Moses, and tell him what to do; for in those times they all believed in dreams and signs. Many things, therefore, came to be thought the will of God that seem very strange and cruel to us now. Still, the religion of the Israelites was much better and purer than any other of that time. They had found out the one great God, instead of many idols, though they could not yet begin to imagine his love and mercy, or what Christ taught long after, when people were better able to understand it.

At last, Moses thought the time had come when he might try once more to take his people into their

own land. He called them together; and talked to them about Abraham, Isaac, and Jacob; how they had lived in the fear of the Lord, free and untroubled; how God had given them the land for their children and children's children forever, and established them his own people from among all nations. He told what a beautiful country it was, and what a great, prosperous people they would soon become. Above all, he declared that God would surely be with them and make their enemies fall before them. The men, who had grown up strong and hardy in the wilderness, now listened gladly enough to him, and cried out to be led against the heathens. Preparations were begun for the march. But now a great misfortune happened to the people. Moses, their father and leader, was taken from them. He was by this time a very old man, who had outlived many who came from Egypt with him. He felt that he should never see the land of Canaan; but he did not wish that his death should make any confusion among the people, or stop them from going on. He therefore made all necessary arrangements, and appointed Joshua to lead them. When this was done, he died quietly among his friends; his death being kept as long as possible from the people, who believed that he had been taken mysteriously to heaven. There was sorrow throughout all the camp; for they had learned to love and respect this great and good

man, who had done so much for them. They waited and mourned for him thirty days, as was the custom when one of their chief men died; and then they again prepared to march toward Canaan.

III.

THE JUDGES.

WHEN Moses was dead, old Joshua put himself at the head of the people, who were willing enough to obey him; and, after some skirmishing here and there, the Israelites forced their way into the borders of Canaan, and, crossing the River Jordan, stood before the large, strong city of Jericho.

In those days, when fighting seemed the great business of life, cities were always protected by strong walls, built entirely around them, with one or more gates, which were well guarded. There were towers at certain distances on the top of the walls, often rising to a considerable height; and, in these towers, men were constantly kept on the watch, that they might let the people know if enemies were coming. Jericho was such a city, the strongest in the land; and its people did not feel at all afraid of the strangers, believing that their city would hold out against a much larger army than this. But the Israelites, besides having a good general, who had been probably well acquainted with all sorts of fortifications in Egypt, were now quite sure that God was on their side, and would certainly help his own people against the idol-wor-

shippers. This gave them such courage, that they were eager to fall to work at the hard task before them. After some days, the walls gave way with a mighty crash; and, before the people could get over their terror and surprise, the Israelites rushed in, and filled the city. Then there was flying and shrieking,—men, women, and children crying out, “A miracle!—a great miracle! The God of the Israelites has put forth his hand, and thrown down the strong walls of Jericho!”

Thus the Israelites established themselves in Canaan; but though they had done the hardest part of the work, and taken the strongest city in the land, they had many more battles to fight with different tribes before they were really in possession of the country. At last, when they had driven out most of their enemies, and made the rest submit to them, and pay tribute, as conquered people were often made to do, the Israelites found themselves at peace in the home where their forefathers had lived long before.

Then Joshua called a council of the elders, or chief men; and they carefully divided the land into twelve parts,—one part for each tribe. These were as twelve states, each tribe taking care of itself in most things,—such as ordering its own cities, obeying its own elders, and living as they liked: but they were all to have the laws which Moses had given them; they were all to worship the one great God,

and keep his tabernacle in their midst, and live according to his word; they were all to have the same priests, of the family of Levi, who were to take care of the tabernacle, and offer up the sacrifices of the people; the oldest and wisest men of all the tribes were to meet together and consider what was best to be done in any case of difficulty; and, above all, the tribes were to keep together, and apart from all other nations, neither marrying with them, nor worshipping at their altars; for they were to be a people by themselves, especially favored by God.

The Israelites then began to settle down, and improve the land. Canaan is a strip of land north of Arabia, along the Mediterranean Sea. A long ridge of hills or mountains runs through the country; but there are many pleasant valleys and plains. In those times, the land was rich and beautiful, far more so than now. The pasture-lands were covered with grass; and, in after-years, the people had more grain than they needed, and sold it to their neighbors. Grapes grew in plenty, as well as olives and figs. The Israelites also found iron and copper to make useful vessels, and quantities of fine, white sand, which they afterwards sold for making glass.

In all these years, the Israelites had changed in many things, and lived very differently from their forefathers Abraham and Isaac. They now built houses, and lived in cities, and practised many trades which they had learned in Egypt. Of course,

there were still some shepherds with flocks for the fine pasture-lands; but many of the people made cloth, worked in metals and earthenware, and some planted grain and fruits. The children were carefully taught all their laws and history by the parents: and from time to time the priests, or elders, read them aloud to the people; for there were no books yet.

For some time after the death of Joshua, the Israelites continued in peace and comfort, obeying the laws, and worshipping as Moses had taught; and the nations round about were afraid to trouble them, for fear of the mysterious God who protected them. But by and by some of them began, in spite of the law, to go among the tribes near them, and even took wives from them. In this way, idolaters, with their gods and wicked practices, came among the Israelites; and many of them gave up their true God, and turned to idol-worship and bad habits again. After a while, a strong nation from the East, seeing that the Israelites were divided among themselves, and were no longer under the protection of God, came upon them with a large army, conquered and made slaves of a great many of them. Then, in their shame and suffering, they remembered how they had been brought out of Egypt, and how happy and prosperous they were while they obeyed the laws of Moses, and of the God he had taught them to worship. They believed that this mighty unseen

God was angry, and had punished them for leaving his altar. They prayed to him very humbly, and made promises of good behavior; and when one of their countrymen, named Othniel, indignant at the condition of his people, called upon them to rise and free themselves, as their fathers had done; and offered to lead them against their enemies, they thought that God had indeed sent them another deliverer, and, rushing to battle with some of their old courage and faith, did really drive out the strangers. Then Othniel was their chief leader, or judge; and for a time all went on well again. They were successful, and feared once more by all their neighbors; but, as years went by, they forgot in their pride and prosperity the promises they had made when they were in trouble. Again they forsook their good laws and habits for those of the idolaters; and, as that way of living made them weak and cowardly, they soon fell into the hands of other enemies, and were worse off than ever, until, after weary years of suffering, another true, brave man from among them appeared to save his nation.

So they went on for more than two hundred years, sometimes falling back to idol-worship, and getting into trouble of all kinds; then again delivered, and brought back to their old laws and worship. But, in spite of all misfortunes, the Israelites still increased, and the laws of Moses and the tabernacle were still held sacred; for there were always

some who were true, and who never forgot the idea that they were to be a great nation, and, as they believed, a better one than all others.

There were quite a number of these leaders, or judges, but only a few whose names we hear of often in our days. Jephthah was one who made a vow on a day of battle, that if God would give him the victory, and destroy his enemies, he would offer up as a sacrifice the first living creature he should meet when he went back into the city. He was victorious; and once more the people were delivered from their oppressors. Jephthah returned in triumph and gladness, and, as he came near the city, was met by a party of young girls, singing songs of praise and welcome. What was Jephthah's horror and grief, when, first of all, he saw his own beautiful daughter, the sweetest, loveliest girl in all the land, full of joy and pride for the dear, brave father who had saved her people! We should say that it was wrong to make such a vow, and still worse to keep it; but Jephthah never once thought that he could do otherwise. It was very common in those times to make vows of this kind; and no one dared to break a vow, lest God should be angry, and send some terrible curse upon him. This shows us how far the Israelites were from understanding the real love and mercy of God, though their worship was much better than the worship of many idols.

Jephthah, therefore, when he saw his daughter,

and remembered what he had brought upon himself, began to beat his breast, and heap dust upon his head, with groans and lamentations. But, when the young girl heard how it was, she tried to comfort him, saying that all creatures were God's, to take in his own time; and besides, was it not honor and glory for her to be chosen as a sacrifice for her people? We cannot think that putting this innocent girl to death* was of any use to the nation, or acceptable to our loving Father in heaven; but she did, and was quite willing to die: and her companions praised and lamented her in songs and verses, which were remembered among the people long years after.

Another of these judges was Samson. There are few children who have not heard wonderful tales about Samson and his great strength; and it has come to be a by-word all over the world, "As strong as Samson." Some of these tales are rather doubtful; but what we are sure of is, that Samson was indeed a stout, bold man, who led the Israelites in many battles against the Philistines, their greatest enemies. As he was always victorious in these battles, he became the great boast of his own people, and the terror of the Philistines. But, though

* In spite of the popular opinion as shown in the text, Jephthah's daughter was probably dedicated to perpetual virginity. Human sacrifice was forbidden by the Mosaic law. Even heathen nations felt how unsuited to a divine nature was the acceptance of such a sacrifice. When Iphigenia was laid upon the altar, Diana caught her away, and dedicated her as a priestess in Tauris. Only a goat remained under the knife of Calchas. — ED.

Samson was such a good soldier, he was neither very wise, nor faithful to the laws of his people, and even took a wife from among these very Philistines. He soon found how foolish he had been to trust the smooth words of this woman ; for she only wished to betray him to her own people, and let in a party of them one night while he was asleep. The Philistines put out his eyes, and kept him in prison until his death.

The last of the judges was Samuel, a wise, good man, who was also a priest ; for which office he had been educated from a little child. Even while very young, he was eager to learn every thing about the laws and the ceremonies of their religion, and often had dreams and visions ; so that it was thought God looked on him with especial favor. The little boy Samuel is still often represented in a picture, or small statue, praying on his bed. As he grew up, he thought only of the good of the people, and how to keep them faithful to their worship. He often called the council of elders together in different parts of the country, and commenced a school for young men who were preparing to become preachers, or religious teachers ; though in those times they were called prophets. These prophets passed their lives in trying to find out the will of God, and in explaining it to the people ; and had great influence. They exhorted the people to turn from evil courses, and encouraged those who kept the law. They

foretold glory and prosperity to the nation so long as it should live in the fear of God, and prophesied that misfortune and destruction would surely come as punishment for idolatry and sin. The words of Isaiah and others of the great prophets have come down to us through all these years, and make several books of our Bible.

Samuel lived to be a very old man, and governed the people well and peacefully. Near the end of his life, he was troubled to think that there seemed to be no fit person to take his place. About this time, the Israelites determined that they must have a king, like all the other nations, and wished Samuel to choose one for them. Samuel tried to persuade the people against this, telling them, that, if they once gave any one man power over them, he would take their money in taxes, and force their young men into his armies, whenever he wished. But they would not hear him, and still insisted upon having a king: so Samuel, lest they should choose for themselves, chose for their king, Saul, a tall, fine-looking young man, from the tribe of Benjamin, and anointed him for his office by pouring a little oil upon his head, as is still done in many countries to every new king; charging him solemnly to obey the laws and to do God's will, and listen to the words of the priests and prophets.

IV.

THE KINGS.

SAUL.

At first, Saul was not liked by all the people; but I dare say that would have been the case with any king.* But he had some strong friends; and when he had led his armies out to fight against the Philistines and other enemies, and gained several great victories, they all became satisfied with him, and shouted his praises far and near. Saul, having the power in his own hands, and liking to have his own way, as most people do, neglected some of the charges Samuel had given him as God's commands; and Samuel, before dying, told him, that, though he might be king as long as he lived, his sons would not reign after him, nor any of his blood.

After this time, Saul became more stern and gloomy the older he grew; and though he sometimes brightened up, and went out to fight as usual at the head of his armies, he often had long fits of fretfulness, and suspicions of everybody about him. It happened at one time that the Israelites had gone out to fight with their old enemies, the Philistines; and the two armies were encamped in sight

of each other, and waiting to see who should make the first attack. Saul, as we know, was a brave general, and not used to holding back; but a great giant of a fellow, who looked big enough and strong enough to crush any common man with one blow, had come out from the camp of the Philistines, and dared some one of the Israelites to fight with him alone, instead of the two armies meeting. Now, none of the Israelites dared to accept this challenge; and even Saul, who was brave enough, did not feel that he could risk the fate of his people in this way. So there they waited, anxiously consulting one with another, and miserably mortified; while the big Goliath strutted out again and again, mocking at them, and crying, "Come on, any one of you pitiful dogs, and I will give your flesh to the fowls of the air and the beasts of the field!" Now, it happened, that, just about this time, a young shepherd named David had come into the camp from the country to get news of some brothers of his who were soldiers. He wanted to know who the giant was, and colored up with shame when he heard his people so insulted. Seeing that no one offered to meet the Philistine, he started up at last, crying out that he would go. The men about him laughed, and his brothers pulled him back angrily, telling him not to make a fool of himself. Saul heard of it, however; and when David threw himself at his feet, and begged earnestly to go, the king almost hoped that

some miracle would come, and offered David his armor. The shepherd-boy said no; he knew nothing of those things; and quickly picking up a smooth, round stone, fitted it in his sling, as he ran down the hill toward the Philistines. When Goliath saw such a lad coming to him, he thought the Israelites were making fun of him, and cried out in a rage, "What do you take me for, that you send me a baby to crush under my foot?" So saying, he drew his big sword fiercely; but David, still running forward, gave his sling a whirl, and whiz went the stone through the air, and struck the great giant in the forehead. To the wonder of all the people who were looking on from both camps, Goliath staggered and fell to the ground. Then arose a mighty shout of joy and thanksgiving from the Israelites, while the Philistines fled in great confusion and terror. The soldiers all surrounded David, and made much of him; and the king insisted that he should go with him to his palace, instead of returning to live with his father. The army entered the cities in great triumph, bringing captives, and all the rich spoil taken from the enemy's camp. The women and children crowded to meet them, crying, "Saul hath slain his thousands, and David his tens of thousands!" Saul did not like to hear this, and began already to dislike David; for, as he knew not who was to be king after him, he was jealous of any one the people seemed to like, and feared such a one might kill him

in order to be king the sooner. He was often ashamed of these thoughts, and at times became very fond of David, and liked above all other things to hear him play on a kind of harp which they used in those days. David, and Saul's son Jonathan, also became good friends; and David would have lived quite happily, but for the king's fits of jealous dislike, which grew worse and worse, until the young man's life was not safe, and he was obliged to fly from the city. Saul was now sure that he would get up a party, and try to make himself king; so he ordered out his troops, and started in search of him. For a long time, David suffered all kinds of hardships, hiding in caves and deserts, often in want of food and drink, driven from place to place, from fear of the king, and all the time in danger of being given up to Saul. In time, he was obliged to receive the help of a party of friends who had gathered about him; and they had to defend themselves against Saul's men whenever they fell in with them. Every year, Saul became more disagreeable to the people; and many joined David's party, until he had a large army at call. Still he really wished no harm to Saul, and would not fight against him in order that he himself might be king; so he kept as far away as he could. But Saul's old enemies, the Philistines, came upon him, when he was not nearly so strong as before; and, after a terribly fierce battle, Saul and Jonathan were both killed, and their men entirely scattered.

D A V I D.

It was now pretty well settled that David was to be king: for, though a party among the people tried for some time to uphold Saul's family, the nation generally, believing that God spake to them through the priests and prophets, looked upon David as their lawful king; and he was soon in quiet possession of the kingdom.

The first thing David did was to march with a strong force against a tribe who still held a city, with a strong fortress, on a hill called Zion. He took the city, and probably gave it the name of Jerusalem, which is now so well known all over the world. Seeing that it was in a good, convenient place, David decided to make it his capital, and had a palace built for himself on Mount Zion. The holy tabernacle was also brought to Jerusalem with great ceremonies, prayers, and sacrifices, and established there forever; so that the whole nation soon came to look upon Jerusalem as their holy city, or the city of their God as well as of their king. The people from all parts of the land went up at certain times of the year to worship, and offer up sacrifices; for, though they had changed many of their habits and customs, the Israelites still offered up the best of their animals and fruits to be burnt on the altars. As they yet knew no better way of serving God, this kind of worship was well for them; for coming

thus together in this one city, with the strong love and fear they felt in common, helped more than any thing else to keep them separate from the tribes around. From this time, they began more and more to feel that they were the people of a great God, and different from others. David did all he could to improve the country and people, and conquered city after city, until he had a large, powerful kingdom for those times. But he did not fight without some excuse, and liked better to keep the people at peace, encouraging them in their trading, farming, and manufactures; and the Israelites became a rich, prosperous nation. David was beloved by the people, and to this day the Jews look back to him as their great king. He was really a good and wise man; but, for all that, he did some very wrong things, and had his faults, as all people have. He did not manage his children very well; and they caused him a great deal of trouble and unhappiness. His favorite son was a handsome young man named Absalom. This Absalom, having a bitter quarrel with one of his brothers, caused him to be killed, and, fearing his father's anger, ran away for a long time; but by and by David forgave him, and sent for him to come to him again. Absalom soon became restless and discontented, and knowing that, though his father had forgiven him, he would not let him be king after his own death, thought of trying to make a party for himself. He was a great favorite among the

people, because of his good looks, and gay, lively manners; and he had a great many friends, who soon helped him to gather a large party for the purpose of making him king then, in place of his father. David found out their plans in time, and the rebellion was put down with very little fighting; but, as we can well believe, he was wretched enough at being treated so ungratefully by the child he had loved more than all others. David would have been glad for this son to escape all harm; but it is told that Absalom, while flying from the battle-field, got his long golden curls entangled in the branches of a tree, and hung by them until he was slain by one of his father's soldiers. His father grieved sorely both for his crime and his death, and was never so happy afterwards.

David had wished to build a large temple in place of the tabernacle; but it was never begun: and he left the work in charge of his son Solomon, who was to reign after him.

The Israelites were very fond of music, and had a number of musical instruments. Songs of praise and thanksgiving were a part of their religion. David, besides being a great king, wrote some of the most beautiful of these hymns, or psalms. He had been taught from a boy to love and fear God, and never failed to worship at the tabernacle, and join in the songs of devotion. The psalms of David, together with others by the chief musicians, make a part of the Bible, and are still sung or repeated in most of our churches.

SOLOMON.

As David had enlarged the country, and made of the Israelites a rich and powerful nation, feared and respected by their neighbors, Solomon began his reign in peace and comfort, and had nothing to think of but how he should add to his wealth and power. He made friends of the Egyptians by marrying their king's daughter. The Israelites could gain a great deal by trading with Egypt; sending down wine, olives, honey, and wheat, and getting in return fine linen, and other things. Besides this, Palestine was just on the way between the eastern and western countries; so that many merchants passed through with all kinds of goods. From them the Israelites learned about different lands and people, and became accustomed to many comforts and luxuries that their forefathers, with their simple habits, never dreamed of. Solomon himself was very fond of all that was rich and beautiful, and had a splendid palace, magnificent clothes, and abundance of gold and precious stones. He also encouraged learning and music, and wrote several songs, and the book which we call Proverbs. The fame of his court spread far and wide; and people got such an idea of his wisdom and learning, that he was long called the wisest man in the world: and even now it is often said of a person, that "he is as wise as Solomon." But the great work Solomon had to do was

the building of the temple as his father had commanded. He determined it should be far more splendid than even David had intended. Such things cannot be done without plenty of money; and, when kings have such expensive tastes, the people generally have to pay for them. So Solomon taxed the Israelites heavily. Besides making them bring gold and silver, each man according to his wealth, he kept a large number of the men constantly at work on the building, ten thousand at a time; one set resting at home while another set worked. This seemed rather hard to the people; but, if there was any thing they would work for and pay for, it was this great temple for the God of their fathers: and Solomon got all that he could from them. Besides the Israelites who labored, there were great numbers of slaves and captives employed; and, that the work might be very fine, Solomon engaged many workmen of different kinds — carvers in wood, in stone, and in metal — from Phœnicia, a country near at hand, and famous for all such arts. He also had huge cedar-logs carved in rich devices for pillars and beams in Phœnicia, and brought them many weary miles. After seven years of this labor, the temple was finished, — with all its cedar and cypress wood, its pillars of brass, its carved and inlaid work, and its ornaments and sacred vessels of gold, — the pride and glory of the Israelites from that day. Then there was a great and solemn festival: the ark was carried into the

sacred inner chamber amidst the songs and praises of the people, who had gathered from all corners of the land. Prayers were made, and hundreds of cattle offered as sacrifices, and priests appointed in order to wait upon the temple ever after.

Solomon made a great show in the world, and was certainly a man of talent and learning; probably with agreeable manners, and more brilliant than his father David, but not nearly so good a man, nor so really wise. He neglected the laws, and, after a time, cared nothing for the words of priests or elders. As he grew older, he was so spoiled by all this wealth and ease, that he no longer thought of the good of the people, and gave himself to pleasure and all kinds of evil living. He even went back to the old sin of idolatry, and built altars to the false gods of the most cruel and wicked tribes. Fortunately, this kind of life soon puts an end to a man; and, before a great many years, Solomon died.

V.

THE SEPARATION OF THE TRIBES.

THOUGH Solomon had acted so badly during the last years of his life, the Israelites remembered the glory of his reign and their love for his father David, and felt willing that his son should be king rather than any one else. So the council was called together, as was usual in times of difficulty, and Rehoboam was appointed king; but a petition from the people was carried to him by the chief men of the council, begging him to take off some of the heavy taxes which Solomon had put upon them, and which they had borne as long as they could. A poor man could hardly live, he had to pay so much to the king; and, as the temple was built, there was no need of requiring it longer. The older advisers of the new king urged him to do this at once, and, by treating the people kindly, to win their love and support. Rehoboam, however, had grown up at his father's court, where he had learned to be haughty, self-willed, and fond of his own foolish pleasure, and, above all, to think that all the people were good for was to make money for the king to spend. Unfortunately, his companions were a set of idle, good-for-nothing young men like himself; and they persuaded him not

to mind the petition. "Was he not the king and master? and would he suffer such impertinence?" they said. "He should teach them better." This was just Rehoboam's opinion; so he said to the people, "My father made your yoke heavy, and I will add to your yoke: my father chastised you with whips, but I will chastise you with scorpions." The people were naturally enough enraged with this brutal answer, and in a short time all was confusion. Many declared they would not serve Rehoboam. Some wanted one thing, and some another; and at last ten of the tribes followed one Jeroboam, who had already tried to get up a rebellion in the time of Solomon. He was now favored by the prophets and elders who had been most outraged by the idol-worship; and, as I have said, ten of the tribes determined to have him for their king. The other two tribes, Judah and Benjamin, chose to uphold Rehoboam still; partly because Judah was the tribe of David and Solomon, and partly because they possessed Jerusalem, the great city of David, and the temple with the holy ark, and wished to keep them. It would seem as if, being so unequally divided, Jeroboam with his ten tribes might have conquered the other two, and put down Rehoboam altogether. But this was not so easy, for Judah was now the strongest of the tribes; and though ten of them went with Jeroboam, because it was the will of the greatest number, there were many men among them who

either did not like him, or thought it was a sin to fight against the family of David and Solomon, and did not wish to lose their temple and holy city. Moreover, Jeroboam had no regular, well-drilled troops; so that, though he had a good many more men than Rehoboam, he was scarcely stronger, and so gave up any attempt to conquer the king's army. Now, therefore, in the place of the large, powerful nation that David left, there was the kingdom of Judah with its king, and the kingdom of Israel with another king; and the next two hundred years make a long, disagreeable story of threats and disturbances from their neighbors, who no longer feared them much, and of quarrels with each other. In all this time, each kingdom had many rulers whose names we scarcely remember; for most of them were very wicked, or good for nothing, and only did the people more and more harm, and at last ruined them entirely.

KINGDOM OF ISRAEL.

The prophets and best men who followed Jeroboam hoped that at the death of Rehoboam, or in some other way, the nation would be united again; and begged their king to keep faithfully to the laws and religion, as this was the only way to hold the people together. But Jeroboam was afraid to let his people go up to Jerusalem to worship, lest they should be led away from him by the people of Judah. So he

had some golden calves made, which he declared himself were not idols, but only made in honor of Jehovah, or the true God. The common people, however, did not understand how this was; and, when they could no longer go up to the temple and be reminded of their laws and the duties of their religion, they soon turned to the calves for good and all; and strayed so far away from the lessons of Moses, that, as years went by, all sorts of idolatry and abominations became easy to them. Omri, their fourth king, bought a beautiful hill, which seemed fit for the purpose, and built a large city for the capital of the kingdom. This city was called Samaria; and there the people of those tribes went to worship, and their children grew up to love and believe in it as their forefathers had done in Jerusalem: so it was not strange, that long after, when Christ spake to the woman of Samaria, she should say, "Our fathers worshipped in this mountain; and ye say that Jerusalem is the place where men ought to worship."

Ahab, who succeeded Omri, was one of the worst of all the kings. He married a woman named Jezebel, even more wicked than himself, who led him on to every kind of cruelty and wickedness. She was from one of the most idolatrous tribes; and, in spite of the prayers of the prophets and the few wise men who still held to their religion and laws, they built an altar in Samaria to Baal, the great idol of the pagan tribes, and forced all the people to bow down

to it. Jezebel hated the prophets because they would not leave their God, but threatened the bad king with his displeasure; and she had great numbers of them cruelly put to death whenever they could be found. Elijah was one of the great prophets of those days, and many strange stories have come down to us concerning him. The wicked Ahab was at last killed in a battle with the Syrians, his neighbors, to the joy of the people, who feared and hated him heartily. And as for Jezebel, the rage and hatred against her was so great, that the mob crowded about the palace; and many, forcing their way in, threw her into the street, where she was torn in pieces. The name of Jezebel will never be forgotten, and it is still often given to bold, bad women. Everybody knows well what is meant by "She is an old Jezebel!"

Several more kings ruled over Israel, one after another. Some scarcely reigned a year before they were killed to make way for some one else. Idol-worship, disputing among themselves, and fighting with other nations, — this was the history of the people; until at last, after a long, terrible battle, they were completely conquered by the Assyrians, a people from the East. Their cities were destroyed, their land laid waste; and most of those who were not killed were carried off by the conquerors to be slaves in a strange country. Some escaped, homeless and friendless, to different places; and the most good-for-

nothing were allowed to remain, but joined the pagan tribes around. And this was the end of the ten tribes of Israel.

KINGDOM OF JUDAH.

The kingdom of Judah lasted some time longer, and the people were rather better off, at least sometimes; partly because they had a few better kings, but chiefly because of the temple in their midst, and the lawful priests and sacrifices. These prevented the whole people from going astray, though there was idol-worshipping and evil-doing enough among them. Rehoboam gave himself up to all the wickedness of his heart, and oppressed the people as he had promised, until it was a wonder they still upheld him. At the same time, they had the suffering of a war with the Egyptians, who were friends of Jeroboam. Rehoboam soon killed himself by his bad habits; but his son who came after him was no better, and made more idols. However, the next king, Asa, was a different sort of person. He destroyed the idols, and all the altars that had been made; brought the people back as well as he could to the laws of their own religion, and went himself faithfully to the temple for all the appointed sacrifices. As Asa reigned quite a long time, the people of Judah came to be in much better condition than before; though they had some fighting, especially with their countrymen

of Israel. Jehoshaphat was their next king; and he also was a good man for those times, and did all he could for the good of the people, travelling himself through the country to see what was most needed. Among other things, he sent a number of persons about into different places to read and explain the laws to the people, and see that they worshipped truly. This was probably the beginning of synagogues, or the Jewish churches. Jehoshaphat did not wish to fight more than he could help. He was generally victorious; and a valley near Jerusalem, where he gained a great battle, is still called, after his name, the Valley of Jehoshaphat.

These two were the best of the kings of Judah. Jehoram, who came next, had, by the wish of his father, married Athaliah, the daughter of wicked Ahab of Israel, hoping in this way to bring the two nations together: but this marriage was not a wise thing; for it made no more kindly feeling between Israel and Judah, and caused sad trouble. Athaliah was a bold, cunning woman, fond of power, and, when her husband died, not only got the people to make her queen, but caused all who had any claim to the throne to be put to death. One child, however, was saved secretly, and afterward made king by a party who arose against the cruel Athaliah, and killed her in her palace.

It is very tedious and unpleasant to tell of the many other kings of Judah. There came the

same idolatry, bad habits, and wickedness, as in Israel; and in time, therefore, the people became weak and helpless, until they were conquered, in their turn, by Nebuchadnezzar, the king of Babylon, and their holy city of Jerusalem, and their much-loved temple, destroyed.

VI.

THE CAPTIVITY.

THE people of Judah were now captives in a strange land: and though they were not badly treated, nor made slaves of as their forefathers had been in Egypt, they could not be very happy; for their pride was humbled, and they could not forget, that, from being a great people, they had become as nothing. Their great city and temple were destroyed, and no hope was left to them; for it seemed as if God had given them up utterly now. Then, too, this people had been so long separated, in a manner, from all others, had, in spite of their idolatries and backslidings, kept so many habits and customs in their eating, sacrificing, and living every way, that it was hard for them to mingle in a really friendly, social way with another nation, particularly as they had been so carefully taught, from the time of Abraham, to think they were set apart for something higher than all the rest of the world. Indeed, they began to feel a contempt for the Gentiles, as they afterwards called all outsiders. Among them were many wise and good men, who had always kept the laws of their religion, and served God with all their heart; and these now continually reminded the peo-

ple of the glories of old times and of all that God had done for them, begging them to repent of their evil-doing, and to pray for forgiveness and help in their trouble. In this way, the captives kept to their own way of living; often gathering to talk sadly of the home of their fathers, and their beloved city, now in ruins; telling the little children of the beautiful Jerusalem, and how rich and grand was the temple that the famous King Solomon had built in the days when the Israelites were a mighty nation. In one of the psalms sung in those days of captivity, we read, "By the rivers of Babylon, there we sat down; yea, we wept when we remembered Zion. We hanged our harps upon the willows in the midst thereof. How shall we sing the Lord's song in a strange land? If I forget thee, O Jerusalem! let my right hand forget her cunning: let my tongue cleave to the roof of my mouth, if I prefer not Jerusalem above my chief joy."

But for these feelings, the people of Judah might have been happy enough in their new homes; for they were treated kindly, and some of their best men were even made high officers at court, and were friends of the king. Many stories have come down to us of those times, especially of Daniel, who had great power, and a high place at court. Almost everywhere children know the stories of Daniel in the lions' den, and of Meshach, Shadrach, and Abednego in the fiery furnace: for though the Jews were

generally permitted to go their own way, and their God was even respected as some wonderful Spirit, envious persons used at times to stir up the king's anger against them, and persuade him to force them to worship before the idols of the country; but these persecutions never lasted long, and Daniel and other chief men were soon taken into favor again. After a number of years, the people of Babylon were conquered by another powerful nation of those times, — the Medes and Persians, — who took their city and its people together with the captives. Cyrus, the Persian king, immediately set the Jews free, and sent men with written orders throughout all the land to proclaim that this people might return to their own country, and build the temple at Jerusalem again. At this there was great rejoicing among them. The old men and leaders especially were full of joy and hope at the thought of seeing once more the land of their love, and were eager to begin the great work of building another Jerusalem and another temple. They expected the whole nation to feel just as they did, and to make haste to the glorious work; but in this they were a good deal disappointed. Many of the people had made comfortable homes, or were in a good business; many had been born in that land, and knew no other: so that quite a large number did not care to remove to a desolate country where the cities were to be built and the fields to be planted anew. However, there were still many thou-

sands of Jews ready and eager to go ; and those who staid gave large sums of money for the building of the temple. Besides this, Cyrus not only gave back the golden vessels that had been taken when Jerusalem was destroyed, but gave also a great deal of money. The chief men and leaders soon made all arrangements for departing. All who were going met together at a certain place, furnished with provisions, and whatever was necessary for the journey. There were more than eight thousand camels, horses, and asses, and a greater number of men, women, and children. This great caravan, led by their chief, Zerubbabel, set out on the long journey ; for it was but slow travelling with such a crowd, and so many women and children.

At last, they were once more in their own land ; and, as soon as they could settle down, they began the building of the new temple with great ceremonies of prayers and sacrifices. When the first stones were laid, the people shouted, and sang aloud praises to God, and most of them were full of joy and hope : but the old men, who remembered what the first temple had been, could not help feeling sad ; for there was nothing now like the carved cedar and the rich gold-work of Solomon's temple. This one was much smaller and plainer. However, they were at home once more, a free people, and all united again ; for many from the scattered ten tribes had returned with the others from captivity. The Sa-

maritans were now mostly strange people, mingled with the descendants of the few Israelites who had remained at the time of conquest. Some of these wished to be taken in with the Jews; but they would not receive them, and this refusal caused much trouble. The Samaritans tried to prevent their building in every way they could; attacking them in parties, and writing against them to the king. Altogether it was slow work, and not very encouraging; but they still labored, and believed in a good time coming for them. In the mean time, Cyrus died, and there was another king and another in Babylon. There were still many Jews there, who lived comfortably enough. One of the kings married a beautiful Jewish girl by the name of Esther; and he gave another opportunity to all the Jews in his kingdom to return to Jerusalem. A second large caravan went to join those already in Judæa, as their land came to be called when only the descendants of Judah were left. From this time they were once more established as a people, with their cities, their temple, priests, and sacrifices; and they had again become so strongly attached to their laws and customs, that none of them could be persuaded or forced to give them up.

VII.

THE RESTORATION.

THOUGH the Jews had come together as a people in their own land, and were governed by their own laws, they were not a really free nation as they had been in the time of David and Solomon, but were still, in a measure, under the power and protection of Cyrus, and the kings who came after him; and Judæa was only a province, or dependency, of a large empire. By and by, this empire was conquered by Alexander the Great, and Judæa fell into his hands. At his death, his possessions were divided into parts, and the Jews then belonged to Egypt. It would be too long a story to tell about all these different kings, — their wars and kingdoms, and the changes that were all the time going on: All this you can read about hereafter. In these years of fighting and confusion, Judæa had first one master, and then another; that is, some king, marching through the country, claimed it, and received taxes, or tribute-money, from the Jews, until he was conquered in his turn. For a number of years, the Jews got on quite comfortably; for, though they had some battles, Jerusalem was still unhurt, and they were governed by their own laws, with the high priest at their head.

Instead of being feared and respected among the nations as they had been once, they were often laughed at and jeered by the people about them; but they only became more true to their ways, and more and more bitter against others. As I have said, they were left in peace for some time, and grew in numbers and wealth; but at last a time of oppression came, and a rebellion, with terrible fighting, famine, and all kinds of suffering. For a time, they made themselves free once more, and were governed by Judas Maccabæus and his brothers from one of their highest families. But such a small country could not long stand alone in the midst of the quarrelling and fighting of great empires. It was obliged to belong to one or another, and finally, like many other countries of those times, became a part of the great Roman Empire. It is not pleasant to go back to this time of fighting and suffering; and poor little Judæa was almost lost sight of amidst it all. The Jews continued to have a king of their own; but he was under the authority of the Romans, who could remove one, and put another in his place. There was, besides, a Roman governor over all the country around, so that the Jewish kings had very little power; but they could be very cruel to their own people if they liked, which they often did.

By this time, the Jews had become weary and worn out with suffering and misfortune. Instead of being the chosen people of the great God, an exam-

ple to all nations, they were knocked about, oppressed, and mocked at; and, as years went by, things grew worse and worse. Still they held to their laws, their ceremonies, and the belief that God would make a great people of them; and they began to look anxiously for the coming of a king and saviour from among their own people, who would, in some wonderful way, raise them into glory and honor and power. No Jew would give up then, on any account, the laws which made him one of these children of God; and the breaking of the least little form or ceremony was thought a great sin. We care very little for most of these Jewish kings before Herod. Him we all know, and his name will be remembered always in all Christian lands; for in his time Christ was born. This Herod was a violent, cruel man, who was a terror and curse among his people: he had his own sons, two fine young men, put to death, as well as his wife, whom he had loved as much as he could love anybody. Nothing was too cruel for him. Therefore, when there came the word from town to town, from mouth to mouth, that, in the little village of Bethlehem, a wonderful child was born, who was to be the great King of the Jews, it is said that Herod was afraid the people would turn from him to this new king, and had all the infants in Bethlehem put to death. Whether this is true or not, it tells us what manner of man he was. He might have spared himself this horrible

crime, for he died very soon after ; and besides, as we know, the people were not so eager to follow the new king. When the Christ-child grew up among them, poor, gentle, loving, and caring nothing for riches or power, or any of the glories of this world, he did not answer the expectation of the people ; and they would have nothing to do with him, still hoping for a king who was to come in triumph, and overcome all their enemies. Jesus began to preach to the people, however, and talked very strangely, as they all thought ; for the God that he knew was as far above their God as theirs had been above the idols. They could not understand that they must not hate their enemies, and return good for evil. They were surprised when he told them it was right to pay tribute ; and, far more than all, they were displeased that he should think that other nations might have God's love and care as well as themselves. But some listened to his teaching, and tried to live as he did, and to learn of God as he knew him ; and we know how, from this beginning, the Christian religion has spread over all parts of the world, teaching all people to try to be kind, loving, and merciful as God would have them.

As for the Jews, their country was overrun and their city and temple destroyed again by the Romans, and they are now scattered about in all lands ; but they still keep their own customs and belief, and still think that a great king is coming to build Jerusalem, and put them above all nations.

QUESTIONS.

PART I.

- What gods did people worship before the time of Abraham?
Who was Abraham? Who were patriarchs?
How did they live? What kind of dwellings had they? Why?
Are there still any people who live in this way?
Where did Abraham settle? Who was Isaac?
What sort of home had this boy? How did he pass his time?
How did Abraham entertain his guests?
Why was it the custom for guests to have their feet washed?
(Ans. — In those times, shoes and stockings were not worn, but only sandals, or soles, fastened to the bottom of the feet by straps passing over the top and around the ankle: therefore the bare feet became dusty from walking.)
What happened to Isaac when he was about fourteen?
Who was patriarch after Abraham? What troubles did he have?
Who were Isaac's sons? Were they a comfort to him?
Why did not the elder son succeed his father?
What were Esau's faults and virtues?
What were Jacob's faults and virtues?
How many children had Jacob? Why did he love Joseph best?
Why were Joseph's brothers not fond of him?
What did some of them propose to do with him? Who prevented?
What did they do with him at last?
How did merchants travel in those times?
Where did the merchants take Joseph?
How did they dispose of him? How did he get on in Egypt?

Why was he put in prison? How did the king hear of him?
 How did he become a great man?
 Tell the story of the going into Egypt of Jacob and all his people.
 How did the king treat them?
 Why did the Israelites remain in Egypt after Jacob's death?
 What happened after some time?
 How were the Israelites treated after this?
 What most grieved their good men?

PART II.

How was Moses saved? Who nursed him?
 How was he educated? Were the Egyptians a learned nation?
 What did they use for writing-paper?
 Why did Moses have enemies among the Egyptians?
 What did he remember of his own people?
 Why did Moses leave Egypt? Where did he go?
 Whom did he meet? How did he live for some time?
 Why was he not content to remain there?
 To whom did he speak first when he returned to Egypt?
 What did the elders determine to do?
 Was Pharaoh willing for the Israelites to leave the land?
 How did they get away at last? What was the Passover?
 Did the king follow them? What happened at the Red Sea?
 What trouble did the Israelites soon have?
 How did they get water to drink?
 What did they complain of next?
 How were they satisfied? What was manna?
 Where is Mount Sinai?
 How did Moses speak to the people at Mount Sinai?
 What happened while Moses was away on the mountain?
 How were the people punished?
 Upon what were the laws, or Ten Commandments, written? Why?
 Why was the tabernacle built? Describe the tabernacle.
 Why did not Moses lead them at once into Canaan?
 What government did Moses arrange for the people while they
 lived in the wilderness?
 What became of Moses? Who led the people into Canaan at last?

PART III.

What large city did they take?
How did they treat the inhabitants of the land?
How was the land divided among the Israelites?
What was the government of the tribes?
What kind of country was Canaan?
Were the customs of the Israelites the same as in the time of the patriarchs?
Did the people remain faithful after Joshua died?
Who was Othniel?
What was their life for more than two hundred years?
What was the story of Jephthah? Who was Samson?
Who was the last of the judges? What can you say of him?
How came the people to have a king?

PART IV.

Who was the first king? Was he liked by the people?
Why was Samuel displeased with Saul?
What was to be Saul's punishment?
With whom were the Israelites fighting at that time?
What is the story of Goliath? How was David rewarded?
Why did David leave the court? Why did Saul follow him?
What became of David? How did Saul and Jonathan die?
What happened then? What great city did David build? Why?
What kind of king was David? What troubles had he?
What is the story of Absalom? What did David write?
Who was king after David?
What can you say of Solomon's reign?
What did Solomon write?
What was the great work of his reign?
How was the temple built?
How did Solomon compare with his father David?
What of his old age?

PART V.

Who succeeded Solomon?
What petition was made to him by the people?

Did Rehoboam consent to what was asked of him? Why not?
 What happened then? Which tribes went with Jeroboam?
 Which remained with Rehoboam?
 On whose side were the prophets?
 Why could not the ten tribes conquer the two?
 What were the two kingdoms called?
 What did the prophets hope for?
 How did Jeroboam displease them?
 What harm came of this?
 What city became their place of worship instead of Jerusalem?
 By what king was it built?
 What did the woman of Samaria say to Christ, hundreds of years
 after? What did he answer? (John iv. 24.)
 Who was Jezebel? What became of the kingdom of Israel?
 Why were the people of Judah a little more faithful?
 What kind of king was Asa? What is said of Jehoshaphat?
 Who was Athaliah? What was the end of the kingdom of Judah?

PART VI.

How did the Jews feel in their captivity? How were they treated?
 Who was Daniel? What happened to Babylon?
 What did Cyrus do for the Jews?
 How did the chief men receive the good tidings?
 Why did some of the people remain in Babylon?
 What preparations were made for returning home?
 Who led the caravan?
 What was the first thing to be done when they got home?
 Was this temple equal to Solomon's?
 What troubles did they have?
 What became of the Jews left in Babylon? Who was Esther?
 Were the returned Jews faithful to the laws henceforth?

PART VII.

Were the Jews entirely free now?
 What changes in Judæa afterward?
 What was the condition of the people during all these years?

Who made them independent for a little while?

Why could they not remain so?

To what great empire did Judæa finally belong?

How was it governed? How did the Jews feel?

To what did they look forward?

Who was Herod? and why is he remembered?

Why did not the Jews believe in Christ?

Where are the Jews now?

WALKER, FULLER, & CO.

PUBLISHERS OF

Unitarian, Miscellaneous, and Juvenile BOOKS.

Devote special attention to the supplying of
SUNDAY SCHOOL, PARISH, SOCIAL & PRIVATE LIBRARIES.

All new books promptly received, and a full assortment of the most approved books for children and youth constantly on hand, and sold on the most favorable terms.

OUR JUVENILE PUBLICATIONS

Include the following attractive books.

THE SPECTACLE SERIES, 12 VOLS.

PIONEER BOY; FARMER BOY; FERRY BOY.

ALL THE CHILDREN'S LIBRARY, 6 VOLS.

YOUTH'S HISTORY of the REBELLION, 4 VOLS.

SILVER PENNY SERIES, 6 VOLS.

HOME STORIES, 3 VOLS. YOUNG CRUSOE.

UNION SERIES, 4 VOLS.

THE PARABLES OF OUR LORD.

STORIES OF THE PATRIARCHS.

*HYMNS FOR MOTHERS AND CHILDREN, First
and Second Series.*

All these books are HANDSOMELY ILLUSTRATED, WELL
PRINTED, AND TASTEFULLY BOUND.

A Catalogue of our entire list, may be had on application to

WALKER, FULLER, & CO.

245 WASHINGTON STREET,

BOSTON.